

A TRUE
TESTIMONY
FOR
G O D

AND FOR

His Sacred LAW.

Being a Plain, Honest,

DEFENCE

OF THE

First Commandment of God.

AGAINST

All the Trinitarians under Heaven.

BY EDWARD ELWALL. ✠

*Thou shalt have no other Gods but me. It is
time for the Lord to Work, for they have made
void thy Law. Psalms 119. 126.*

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TESTIMONY

G O D

AND FOR

THE GREAT LAW

THE GREAT LAW

DEFENCE



THE COMMISSIONERS OF GOD

AGAINST

THE TITHE OF THE GREAT LAW

BY THE GREAT LAW

THE GREAT LAW

THE GREAT LAW

Mary Scott

A True

Testimony for God

AND FOR HIS

Holy LAW.

BEING

A plain, honest DEFENCE of the
Ten Commandments of GOD.

Which either ignorantly, or wilfully, in whole, or in part, are generally Broken, Mangled or Disregarded, by almost all Denominations of Men under the Sun, both Professors and Profane; to the Dishonour of God, to the Disgrace of Religion, and the Destruction of many both here, and for ever hereafter.

It is time for thee, Lord, to work: for they have made void thy Law. psalm cxix. 126.

I will speak thy Testimonies also before Kings, and will not be ashamed. psalm cxix. 46.

Thus have ye made the Commandment of God of none effect, by your Tradition: but in vain do ye worship me, teaching for Doctrines the Commandments of Men. Matth. xv. 9.

THE DEDICATION.

TO all honest humble Men and Women, of what Denomination soever you be, that fear the only living and true God, and love him with all your Heart, your Soul and Strength, and your Neighbours as your selves, and who long, and wait and pray for the inward spiritual Leadings and Teachings of the Son of God, even the Blessed Jesus, whom God the Father hath anointed with Power, and sanctified and sent into the World, that the World thro' him might be saved; and that he may redeem you, and bring you out from under the Power of Satan, and the Dominion of Sin, and worse than Egyptian Dorkness and Bondage, into the glorious Light and Liberty, Dominion and Kingdom of the Sons and Daughters of God, under the Government and Conduct of the great Captain of our Salvation, Christ Jesus the Lord. To all such as will deny themselves, and take up the Cross and follow Christ, in keeping the Ten Commandments of God, as he did, and taught us to do, according to the utmost of our Ability and Reliance upon him. To all such pious sincere Souls I recommend these Lines, praying from the bended Knees of my Heart, that the Glory of God my be magnified, the Honour of Christ may be advanc'd and extended, and many Souls edified and instructed in the Knowledge of God, and Obedience to his Holy Law.

Wolverhampton, 8th Day,
2d Month, 1724.

E. E.



A True

TESTIMONY.



IT is doubtless the Duty of every rational Man and Woman under Heaven, to acquaint themselves with what is the Mind and Will of God, in all Things so far as they can know it, and to take all due Pains to inform their Judgments by all natural and reveal'd Religion, and then fall into the Obedience thereof.

Now the very Light of Nature teaches us that there is one Supreme Being of all Beings, who is the first Cause of all other Beings. To deny this, is to fall into all the Absurdities of Darkness in the World. For the natural Ideas that we have of God is, that he is unoriginate, independent, omniscient and self-existent. Now to suppose any other Person (even our Lord Jesus Christ, who wants the above Qualities) to be the most high God, is a direct and plain Contradiction to the Light of Nature, and an offering Violence to our Reason;

Reason; because he has not those Perfections, therefore cannot be the most high God. And when we come to consult with reveal'd Religion, As our good God, who at sundry Times and in divers Manners spake to the Fathers by the Prophets, hath in these last Days spoken to us by his Son, whom he hath appointed Heir of all Things, by whom also he created the Worlds, so this reveal'd Religion runs consonant with natural Religion, and teacheth us nothing that is contrary to Reason, but always what is agreeable to the highest Degrees of it, and altho' it may teach us many Things that are above or beyond it, yet no Man can wound Religion more, than to say, that it teacheth any Thing contrary to Reason.

It is observable that the first Words we have in revealed Religion run thus, viz. *In the Beginning God created the Heaven and the Earth, Gen. 1. 1. And God said, let there be Light, and there was Light.* This gives us the same Idea of the one supreme God, as the Light of Nature doth, and whatever Agent or Instruments God made Use of at the Creation, whether Spirit or Angels, we are sure God created all things by Jesus Christ; and if so, then certainly Jesus Christ is not the most high God. For what Nonsense would it be to say, God created all things by God? No, no, have

have we not all one Father ? hath not *one* God created us ? *Malachy ii. 10.* and this one God is the God and Father of our Lord Jesus Christ ; therefore he that has a God and a Father, cannot be that God and Father, but must needs be another. And that he is another, is manifest from *John v. 32.* *There is another that beareth Witness of me :* And in the 37th Verse our Lord's own Words are these : *And the Father himself, which hath sent me, hath borne Witness of me.* He doth not tell us, my divine Nature sent my humane Nature ; the Scripture knows no such Terms : But the true Faith which Christ would have all his Followers believe was this, *viz.* that he was the anointed Son of God, the Christ, the great Prophet that was foretold, the *Messias*, and that God Almighty sent him. And that every sincere Christian may be fully satisfy'd in the Truth of this, let him read the Discourse of Christ with his Disciples, *viz.* *whom say Men that I am ?* some say John Baptist, some say Elias, &c. but says Christ, *whom say ye that I am ?* Observe the Question and the Answer. *Simon Peter answered and said, thou art Christ the Son of the living God.* We may be sure this was the true Faith by the Answer our Lord returns, *Matt. xvi. 16, 17, 18.* *Blessed art thou, Simon Barjona ; for Flesh*
and

and Blood hath not revealed it unto thee, but my Father which is in Heaven. Here it is plain Peter makes a manifest Difference between God and Christ, never calling him God himself, but only Christ the Son of the living God, as he tells in *Acts* ii. 22. *Ye Men of Israel, hear these Words: Jesus of Nazareth, a Man approv'd of God among you by Miracles, and Wonders and Signs, which God did by him in the midst of you, as ye your selves also know.* These plain honest Disciples they deliver'd Truth as they had receiv'd it from their Lord, but never a Word of God the Son, nor of God the Holy Ghost, nor of the second Person in the Trinity, nor of the third Person in the Trinity, nor of three Persons but one God, nor of co-equal, co-eternal, co-essential. These are Terms fitter for Conjurers than Christians; for to suppose the most high God, the holy one of Israel, to consist of a Plurality of Persons, is one of the most absurd irrational Doctrines in the whole World; because it is directly contrary to the first Commandment of God, viz.

Thou shalt have no other Gods but me.

Not me, me, me, nor we three; but *Thou shalt have no other Gods but me.*

I repeat this first Commandment, because the grand Design of my Heart is, to defend the ten Commandments, which God gave forth with his own immortal Voice, in such a wonderful miraculous manner, as no Law was ever given before nor ever since, and which alone was put into the Ark of God, where never any ceremonial Law ever came; and therefore if all the Emperors and Kings, Popes and Prelates, Priests and Preachers under Heaven, do tell me the ten Commandments of God are abrogated or destroy'd, I shall account them as Lyars, and the Truth not in them? for I know full well that all the aforesaid Persons are but as Grass-hoppers in Comparison of that God with whom I have to do, and because I have not only the Prophets on my Side, but also the great Prophet Christ Jesus, to support my Opinion: To the Law and to the Testimony, if they speak not according to this Word, it is because there is no Light in them. *Isa. viii. 20. Think not that I am come to destroy the Law or the Prophets, I am not come to destroy, but to fulfill: For verily I say unto you, till Heaven and Earth pass, one jot or one Tittle shall in no wise pass from the Law, till all be fulfilled. Whosoever therefore shall break one of these least Commandments, and shall teach*

teach Men so, he shall be called least in the Kingdom of Heaven; but whosoever shall do, and teach them, the same shall be called great in the Kingdom of Heaven, Matt. v. 17, 18, 19. Here the blessed Jesus, who was sent of God, is not speaking of the ceremonial Law, but is certainly speaking of the ten Commandments, as is evident by his mentioning several of them, and illustrating upon them. And now I do humbly intreat every sincere Lover of Truth, who earnestly desires to know the Mind and Will of God, and to obey it, and in the pure Spirit of Truth, to ask himself this plain Question in the Fear and Dread of God, Whether thou oughtest to believe the God of Truth, who hath said, *Thou shalt have no other Gods but me*, or they that say, the one God is three distinct Persons? God Almighty saith, *To whom will ye liken me, or shall I be equal, saith the holy One?* Isa. xl. 25. but the fallacious Catechisms of Men tell us of two other distinct Persons equal in Power and Glory to God the Father. Christ says, *Hear, O Israel, the Lord thy God is one Lord.* Mark xii. 29. and as our Lord prayed to his God and heavenly Father, thus he said, *This is Life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent,* John xvii. 3. It is worthy of a
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pious Christian's Observation to see how careful our Lord always is in giving the Glory to his Father; for when wicked Men were accusing him with making himself equal with God, he answers them, *the Son can do nothing of himself*, John v. 18, 19, 30. as much as if he had said, I am so far from making my self equal with God, that (the Son speaking of himself in the highest Sense) *I can do nothing of my own self*; shewing that their Charge against him was as false as it was groundless. And as to the third Person, call'd the Holy Ghost, he is never so much as once call'd God in the Scriptures any where directly, neither are we any where required to pay Adoration to the Holy Ghost at all; and therefore as a distinct Person he cannot be the most high God, but one that is sent by God, and ministers to his holy Will.

It is easy to prove this from John xvi. 13, where it is evident to a Demonstration, that the holy Spirit is a dependent Being, and one that attends as an Agent on the Father's Will; for when our Lord had told his Disciples *that he would pray the Father*; and says, *if I depart, I will send the Comforter unto you*, John 16. 7. and 13. *Howbeit when he, the Spirit of Truth is come, he will guide you into all Truth; for he shall not speak of himself; but whatsoever he shall*

hear, that shall be speak. From hence it is manifest he is not God himself, but even inferiour to Jesus Christ, and sent by him: and if a Man will read to the End of the Chapter and the next to it, he may see that whatever Honour or Glory, or Power, or Dominion our Lord had, he received all from God the Father; God was the Donor, Christ was the Receiver: And to suppose the Holy One of *Israel*, to consist of a Plurality of Persons, three, or six, or ten, is as monstrous every Jot as that of Transubstantiation; and the former no better to be defended than the latter, but are both as void of Scripture as they are of Reason, and directly contrary to the first Commandment of God, *Thou shalt have no other Gods but me.*

When I first seriously consider'd of it, I thought those two Doctrines of *Trinity* and *Transubstantiation* were Twins; but I soon found them to be the Mother and the Daughter, and am perswaded, that had the Mother never been born, the Daughter had never had a Being; and tho' it is strange that here in *England* the Younger should die before the Elder, yet it is certain she now begins to grow very weak and sickly; and tho' most of the Orthodox abroad do, by the Help of the Inquisition in *Spain* and *Italy*, keep them both

both alive and warm still, yet there is such a Northern Heresy on this Side George's Channel, where the Peoples Backs are not so much gall'd with Priests, as in those hot Countries, that were it not for some warm fat Benefices, the Mother would soon grow as cold and chill as the Daughter: And some very clear-headed eminent Christians do think, that the most sincere honest Part of our Nation will soon see the Hurt or Hindrance that those two irrational Doctrines have done to the Propagation of the Christian Religion; as whosoever reads Dr. *Causabon's* Letter may with Sorrow be convinc'd of, and wish our first Reformers had taken farther Steps than they did, and searched higher up, till they had found a divine Original or Author for all their Doctrines and Articles of Faith; but instead of doing so, and going up to the Fountain Head, they went up but little farther than some general Councils, in many things whereof they had corrupted themselves, and foul'd and muddy'd the Stream very much; for it is well known to impartial Readers in Antiquity, who will speak honestly and truly, that *Athanasius*, and many of those Fathers who liv'd about that Century, were a Pack of angry, proud, ignorant Men, and were continually quarrelling

and cuffing, and persecuting one another
 and seem to have but little, if any of the
 meek and humble Spirit of the blessed Je-
 sus among them: Nay, they seem to be
 full as void of Charity as they were of
 Peace, and it is well if they were not in
 a great Measure departed from the pure
 Spirit which first influenc'd the holy Apo-
 stles, and fallen into Pride, Formality and
 Covetousness; otherwise how came they
 to break the ten Commandments of God
 and to mangle and trample upon them, as
 if God had never spoke them, nor his
 Finger never wrote them? God said
Thou shalt have no other Gods but me. No
 me, me, me, nor we three; but they say
 God Almighty is three. Again, God says
*Thou shalt not make to thy self any graven
 Image, &c.* but they make many a Hun-
 dred, if not Thousands upon Thousands.
 God says, *Thou shalt not bow down to them*
&c. but they not only bow down to
 them, but kill them. All the Patriarchs
 and Prophets of the living God, who had
 such extraordinary Favour with God, as
 to hear his Voic'e and see his Glory, yet
 all of them abhorr'd the Notion of a Plu-
 rality of Persons, but always address'd
 to him as one single Person, O Thou
 And just so the Son of God, Jesus Christ
 doth teach us, when ye pray, say, *Our Fa-*
ther

*ther which art in Heaven, hallowed be thy
 Name, thy Kingdom come, &c.* In short, all
 the Church of God for above four thou-
 sand Years, knew nothing at all of this
 wild Doctrine of a Plurality in God; and
 our blessed Lord himself frequently gives
 us plain and positive Affirmations in ex-
 press Words, that it is impossible for any
 to father that lying Doctrine on him, who
 told us, *My Father is greater than I,* John
 xiv. 28. Now if any Man should say,
 that God the Father is not greater than
 Christ the Son, he makes him a Lyar;
 and to avoid this, they are forced to fly
 to their common Shift, and say, the hu-
 man Nature was not so great as God: But
 what a grand Impertinency doth this cast
 upon our Lord, as if he should tell his
 Disciples that God was greater than the
 human Nature, which the most ignorant
 Disciple need not be told, but knew full
 well; therefore it is certain he spoke of
 himself in the highest Sense that he could:
 For whatsoever pre-existent Nature our
 Lord had, he was but one Person, that is,
 Christ Jesus the Lord, whom God hath
 appointed to be Judge of all the World.
 But our Lord's own Words give us a full
 Demonstration that he is not the most
 high God. In speaking of the Destruction
 of Jerusalem, and of the Day of Judg-

ment, he says thus: *But of that Day, and of that Hour, knoweth no Man, no, not the Angels which are in Heaven, neither the Son, but the Father, Mark xiii. 32. But my Father only, as it is in Matt. xxiv. 36.*

Here the *Trinitarians* are utterly cut off from their common Subterfuge of the human Nature; for by the very Gradation of the Words, it is fully manifest that our blessed Lord speaketh of himself in the higher Sense; for he first tells us, no Man knoweth it; then he goes higher, not the Angels that are in Heaven; and then, neither the Son, but the Father only knew that Day. By which it is evident the Son of God is not omniscient, but the Father only; for every Exception of a Perfection is a Limitation, and a limited Being is finite, and not infinite.

Besides, our Lord Christ is not an unoriginate Being, but begotten, and derives his Original from the Father, *John i. 14, 18.* And he that derives his Being from another, cannot be the most high God; and he that will not banish his Reason, but will make Use of it to the Glory of that God who gave it, will own the Truth, and confess with the Holy Apostle Paul, that there is but one God, and one Mediator between God and Man, the Man Christ Jesus, who gave himself a Ran-

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son for all, to be testified in due Time, 1. Tim. ii. 5. 6. Here any honest Enquirer after Truth may observe, that he who gave himself a Ransom for all Men, was the Man Christ Jesus the Lord, who reconciled us to God by his own Death. *Rom. v. 10.* Now as God cannot, nor did not die, so it is certain Christ Jesus is not supreme God, for he did die; and God raised him from the Dead, not his pretended divine Nature raised his human Nature, that is an Invention of the *Trinitarians*, which the Scripture abhors, as it doth their mad fallacious Doctrine of infinite Satisfaction, another Daughter of the old Mother: For Transubstantiation has more Sisters than many good Men are yet aware of, and I am assured in the Spirit of Jesus Christ witnessing in me to the Truth of God's holy Word, that both these Broods, and some others (as the Change of the Sabbath) sprung, and were hatch'd originally with all their Jargon and incoherent Nonsense, from that monstrous, unscriptural, vain, and irrational Doctrine, which maketh the most high God, the holy one of *Israel*, to consist of a Plurality of Persons; than which there is nothing in the World more inconsistent and contrary to the first Commandment of God, viz.

Thou shalt have no other Gods but me.

And

And directly contrary to the Words of Christ, *Hear, O Israel, the Lord thy God is one Lord. To him be Glory in the Church by Christ Jesus, throughout all Ages, World without End, Amen. Eph. iii. 21.*

What a grand Absurdity is it to suppose that one Infinite can make Satisfaction to another Infinite? Or would it not plainly infer that there are two Infinites, one of which has no Satisfaction made yet at all? whereas if he be the most high God, one would think he should have Satisfaction also.

See whether Mens Inventions will carry them: For they represent God the Father as inexorable, his Justice must be satisfy'd, and all the full Debt paid down, and would not bate a Farthing of it. Nay, some of them are so vain as to say further, that Justice can no more remit the least Farthing, than it can cease to be: And that Justice not being satisfied, Justice is not done, and that is Injustice.

Thus, when Men lay the Reins on the Neck of their Inventions, and depart from Scripture and Reason, they would limit the holy One, and deprive him of his eternal Right to pardon where, and when, and whom he pleaseth. O what a Reflection too doth it cast upon the merciful, gracious God, who is the Fountain of Good!

But

But let us return to the blessed Jesus, and see what he saith in this Matter; he is always giving the Glory to his heavenly Father, and so he doth here; *For God so loved the World, that he gave his only begotten Son, that whosoever believed in him should not perish, but have everlasting Life, John iii. 16.* Here it is evident that God the Father is the Giver; his boundless Mercy was so great to the World, that he gave the rich Gift of Jesus Christ. How ungrateful is it then to rob God of his glorious Attributes of wonderful Mercy in representing him inexorable, and will have an equivalent Satisfaction to his injured Justice, and telling us of Christ's infinite sufferings, &c. which cannot be true, because there cannot be two Infinites, and an infinite Being cannot suffer: But we know that our blessed Lord suffered, and because he was obedient unto Death, even the Death of the Cross; therefore God hath highly exalted him, and given him a Name which is above every Name, that at the Name of Jesus every Knee should bow, of things in Heaven and things in Earth, and things under the Earth; and that every Tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father, *Phil. ii. 9, 10, 11, 12.* Come now all ye that are upright hearted Souls, who long to know the

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the plain Truth, and will not be Pope-rid, Priest-rid, nor Party-rid, but will take your Religion from God, and Christ, and his Apostles; see what the blessed Jesus and the holy Paul say, they give the Glory, the Honour, and the Praise to God the Father with a glad Heart. One tells us, his *Father so loved the World, &c.* as if he could not express how great it was; and the other cries out of his wondrous Mercy, Oh the Depth of the Riches both of the Wisdom and Knowledge of God; *how unsearchable are his Judgments, and his Ways past finding out!* For I am persuaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God which is in Christ Jesus the Lord. Rom. viii. 38, 39. and xi. 33.

How clear and manifest is it, that all the Love and Mercy that we receive, flows from God the Father, who is the inexhaustible Fountain of all Goodness? And observe that the Love and Mercy of God comes to us, in, or thro', or by, the Lord Jesus Christ, because he is our eternal high Priest, and being advanced to the right Hand of the Majesty on high, he makes powerful Intercession to God for us; for

for the Obedience, and Sufferings, and Death of Christ was accepted as a Sacrifice offered to the Mercy of God, not an infinite Satisfaction, nor an equivalent Satisfaction; for if any Man should suppose that Christ paid the full and utmost Farthing, then where was the great Mercy of God, nay, where was any Mercy at all? For if I owe a Man 100 l. and he demand it of me, and I have but 5 l. in all the World, but the Man will not bate one Farthing, but send me to Prison, and a Friend of mine, that knows my Inability, pays him his 100 l. fully for me, and so releases me; now here indeed I must needs commend the Love and Goodness of my Friend, who paid the full Debt for me; but for certain I cannot say I receiv'd any Mercy from my Creditor at all.

Thus the *Trinitarians*, who hold these horrid Principles, render the good, the gracious, the merciful God, more unmerciful than good Men; for no good Man will insist on his full Debt, when he knows that all the Debtor has in the World will not fully pay him. Thus they dishonour God the Father, and contradict his Son Jesus Christ, and his holy Apostle, who always ascribe, with the Angels, *Glory to God in the highest, on Earth Peace and good Will towards Men*, and with good *David*,
that

that his Mercy endures for ever. And there is nothing better for a devout Soul to do, when in a true spiritual Manner he draweth near to God, than humbly trust in the rich and boundless Mercy of God, the Father of all Beings, thro' the Mediation and Intercession of the Lord Jesus Christ, with sincere Repentance and unfeigned Obedience; following the Steps of the blessed Jesus, and keeping his Commands, as he kept his God and Father's Commands.

Now he that is the Mediator between an offended God and offending Man, could not be that God with whom he mediates, nor a sinful Man, but a sinless Man; and therefore a fit and proper Mediator, and a merciful high Priest, and knows our Infirmities, and was in all Points tempted, yet without Sin. Let us therefore come boldly to the Throne of Grace, that we may obtain Mercy and find Grace to help in time of Need. *Heb. iv. 15, 16.* for thro' Christ we all have Access by one Spirit unto the Father, *Eph. ii. 18.* I hope by this time all unbiass'd Men will see there is but one Supream Being of all Beings, and join in with holy Paul, and say, that to us there is but one God the Father; of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him; *1. Cor. viii. 6.* Observe well here, that

that this one Text, which runs so agreeable to the first Commandment of God, is sufficient of it self to overthrow all the *Trinitarians* under Heaven. And all the Men who argue for a Plurality of Persons in God, do generally unavoidably run directly into *Tritheism*, that is, three Gods, and were never yet able to give a rational Answer to that Text.

How often have I heard a dissenting Teacher in the Town where I live, telling the People, and oftentimes in his Prayer too, saying thus: " There is God the Father, and God the Son, and God the Holy Ghost, three distinct Persons (and yet in the same or next Breath, tell us this grand Absurdity) these are not three Gods, but one God: Just as if one should say, there is King *George*, and King *Lewis*, and King *Philip*, three distinct Persons, and yet in the next Breath tells us, these are not three Kings, but one King.

I will appeal to any true reasonable Person if there can be a more notorious Falshood; and tho' I have sent to him again and again, in the pure Spirit of Love, acquainting him that those Terms were not in God's Word, but were as void of Scripture as they were of Reason; yea I have oftentimes invited him to my House, that I might do all I could to cultivate a good Under-

Understanding, but all in vain; for instead of it, almost every first Day, he would be throwing out his fly Reflections in such an envious Way, that some of his Hearers told me, they could hardly endure to hear him, and ask'd me how I could have Patience to bear them: But I (having the inward Felicity of a quiet Breast, and such a Peace as the World cannot give nor take away) told the Persons, *That as I did bear those Reproaches which were cast principally upon me, surely they might bear them, hoping they would soon end.* But he still continuing his bitter Insinuations of my being a Heretick, and in Error and Heresy, &c. I sent him a Letter, telling him what he had said, and desiring him to meet me next Day at such an Hour at his Friend's House, who was one of his Hearers, and that if he could make out his Charge, that I was in any Error, from Reason or Scripture, I would quit it and be of his Opinion. So I went at Time and Place, and waited two Hours; but he did not come, tho' I knew he was at Home. Indeed he was so fullen at the Receipt of my Letter, that he did not say he would, or would not come; but I believe he very much doubted whether he could make good his Charge, and so did not come: However, it had this good Effect, that I heard no more Reflections of

a good while; for before, one would almost have fancy'd he heard *Athanasius* railing, banishing and persecuting *Arius*; which was the first Instance that ever was known, of one Christian persecuting and banishing another. As the *Trinitarians* did to *Arius* and his Followers, as all who are acquainted with Antiquity know full well, and as may be seen in the Preface to *Lactantius's* Lives of Persecutions. And it was by an Edict made capital so much as to keep an *Arian* Book; than which I know not of a more cruel Edict by *Lewis XIV.* And tho' the *Arians* did retaliate upon them, yet the *Trinitarians* taught them the Way, and begun that abominable unchristian Practice. And I know no *Unitarian* but abhors and detests Persecution of any Denomination of People, and of any Kind or Degree, whatsoever it be: And tho' I am one of the most distant Men in the World from the *Romanists*, yet I publickly declare, That I would no more have a *Papist* persecuted, than I would have a *Baptist* or a *Quaker*; both of which have suffered very greatly, but especially the latter, who have born the Heat and Brunt of the furious Day of Persecution with greater Stedfastness and Constancy, Patience and Fidelity in their Christian Principles, than any other Society of People,

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not only in these Kingdoms, and on this side the *Atlantick* Ocean, in the cruel Times of the Parliament and *Cromwell*, and also thro' the more cruel Times of *Charles II* but likewise beyond the Seas by those wicked, hypocritical, blood-thirsty Professors in *New-England*, who persecuted the innocent *Quakers* worse than ever the *Jews* did *Paul*; putting several of them to Death, and whipping many tender Women, as well as Men, in such a merciless manner, and with such other unheard of Cruelties inflicted, that few Histories can parallel, and all this endured with great Patience and inward Joy; some of them crying out (in open Court, when Sentence of Condemnation was past) that no Tongue could express the Love of God, which manifested it self in their Hearts. See *Sewel's Dutch History*, p. 232, 233, 234.

I well know that the Lord hath stirr'd me up at this Time, to call to Remembrance the Sufferings of those faithful Witnesses and Servants of Christ, who saw the Hypocrisy, Pride, Deadness and Formality that was among the Priests, and the Professors of *New England*; and therefore they found it upon them from the Lord, and in Obedience to him, to bear their Testimony against them; directing Men to the inward Light or spiritual Knowledge of Christ

Christ in their own Breasts, which being minded and obeyed, would turn Men from Hypocrisy, and outward dead Formalities, to an inward pure and spiritual waiting upon God, and worshipping him, even the One God and Father of all, who is above all, in and thro' the Light Jesus Christ, who is the Way to the Father, and who lighteth every Man that will bring his Deeds to this inward Light, that they may be manifested whether they be good or evil: And this Light is Christ in us the Hope of Glory, which will not lye, but comes from God, and will tell us the Truth; that is, whether our Deeds do please the good, righteous, holy, just, loving, bountiful, merciful, gracious God or not; and if not, then it will check, reprove and rebuke us; but if we obey this Light or Truth, that is, Christ spiritually, then the Truth will make us free, that is, free from the Power and Dominion of Sin, and not be Servants to it, nor Slaves under its worse than *Egyptian* Bondage: And this is the Redemption that Christ has redeemed us from, our vain Conversation, and so he hath reconciled us unto God.

This Light is the Grace of God, that bringeth Salvation, and hath appeared to all Men, teaching us, that denying Ungodliness and worldly Lusts, we should live soberly, righteously,

ously, and godlily in this present World ; living for the blessed Hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People zealous of good Works. Titus, ii. 11, 12, 13, 14.

Now just as the high professing Pharisees, who had got the Words of the Law in their Mouths, but not in their Hearts, instead of hearkening to the heavenly Commandments and Reproofs of the blessed Jesus, went about to kill him, and break the righteous Law of God.

Just so did the Priests and Professors of New England do to the faithful Servants of Christ ; persecuting them even unto Death till King Charles II. (tho' a Persecutor himself, yet had more Humanity in his Heart than they) put a Stop to their bloody Cruelty, and prevented their horrid Executions. And I heartily wish, that in mentioning the afore said Barbarities may be of good Use to the Trinitarians of this Age, that they fall not into the like Darkness, as some of them have done not many Years since, in persecuting and hard treating many of my beloved Brethren. Thomas Emlyn, William Whiston, Samuel Clark, James Pierce, and many others whose holy Lives and godly Conversations were

together

together with their honest, sincere and excellent Works, have bore a good Testimony for the Glory of God the Father, and for the Honour of his Son Jesus Christ, our Lord and Mediator; and who doubtless enjoy the Comfort of a well grounded Hope, and experience, what I my self do, the inward Peace of God, which passeth all Understanding. The former of whom was fin'd a thousand Pounds, and lay in Prison two Years and five Weeks, for keeping the first Commandment of God, and the Faith of Jesus. *Rev. xvi. 12.*

It is worthy to take Notice how *Nicodemus* comes to Christ, and honestly owns that he was a Teacher come from God; for no Man, says he, *can do these Things, except God be with him.* He had not a Thought, nor no Man else then living, that Christ was the supreme God, but that God's Power was in him, and enabled him to do the Miracles that he did.

And afterward see what Christ tells *Nicodemus*: *God so loved the World that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life.* Observe well the blessed Jesus; he doth not speak after the manner of *Satisfactorians*, nor *Trinitarians*, nor *Predestinarians*, not a Word of infinite Satisfaction, nor of God being three, or six,
or

or ten Person. All equally false, nor of *absolute Election*, nor *Reprobation*; but the Lips of the beloved Son are ever filled with sounding forth the astonishing Love of his God and Father. This was his Meat and Drink (and it ought to be ours who are his Followers) to do the Will of his heavenly Father.

Thus he gives the Glory to whom it is ultimately due: *God so loved the World*, not only Saints, but Sinners, *that he gave his only begotten Son, that whosoever believeth in him, should not perish, but live.* For God sent not his Son into the World to condemn the World, but that the World through him might be saved. Here is no infinite Satisfaction, for there cannot be two Infinites, but the free Offer of God's Mercy to all the World; and here is no Plurality of Persons at all in God; but one God the Father, one single Person, *He so loved the World, that he* (not three) *gave his only begotten Son*; God was the Donor, Christ was the Gift, and we the Receivers of it. And the free Gift of God is universal to all Mankind, *that whosoever believeth in him should not perish.* Who would have all Men to be saved, and come to the Knowledge of the Truth; which would make them free from Sin, and the Power of Satan. But this is the Condemnation, that Light is come into the

the World, and Men love Darknes rather than Light, because their Deeds are evil. For every one that doth Evil hateth the Light, neither cometh to the Light, lest his Deeds should be reprov'd: But he that doeth the Truth cometh to the Light, that his Deeds may be made manifest, that they are wrought in God. For he whom God hath sent speaketh the Words of God; for God giveth not the Spirit by Measure to him. *John iii. 2, 16, 17, 19, 20, 21, 34.* *The Father loveth the Son, and hath given all things into his Hand. And the Father judgeth no Man, but hath committed all Judgment to the Son; and as the Father hath Life in himself, so hath he given to the Son that he should have Life in himself.* Here let every pious, honest, humble Christian follow the Lamb, and hearken to his own Voice; and observe how plain, clear, and intelligently he speaks, that the meanest Child of God may know, that he hath no Power, nor Authority, nor Honour, nor Spirit, nor Life it self, but what God the Father hath given him; and therefore is not the most high God himself, but the Son of God, the Sent, the Anointed, the Christ. This is the true Doctrine which the blessed Jesus taught his Disciples, when he told them of his going away from them; and they being sorrowful, he said, *let not your Heart be*

be troubled, ye believe in God, believe also in me. By which it is manifest he is not God, but another Being who was sent by God, as will appear evidently by the Disciples Faith. *In my Father's House are many Mansions; if it were not so, I would have told you, I go to prepare a Place for you.* John xiv. 1, 2. *At that Day ye shall know, that I am in my Father, and you in me, and I in you.* v. 20. Here is a plain Proof and Demonstration, that the same Oneness or Union that is between God and Christ, is between Christ and his Disciples: And here our Lord himself confutes all those trifling Quibbles that are brought by some, to make God and Christ one Being; which is notoriously false; for if so, then Christ and his Disciples would be one Being, which is equally as false as the other, and both alike untrue. But that in a Spiritual Sense Christ is in God, as we are in Christ, and he in us; just as God was in Christ reconciling the World to himself, and as Christ is in us, except we be Reprobates. But certain it is, that Christ is not in us personally, but sitteth at the right Hand of God making continual Intercession for us; so that as God and Christ are distinct Beings, so Christ and his Disciples are distinct Beings. So that the Oneness of God, and Christ, and his Disciples, is in Will

Will or Consent, as may be seen in many Texts. *John xiv.* Jesus said, *if any Man love me, he will keep my Commandments, and my Father will love him, and we will come unto him, and make our Abode with him. And I am the Vine, my Father is the Husbandman.* Here is a vast Distinction; for the Husbandman is altogether superior to the Vine, which is subject to the Husbandman. And our Lord telleth us these encouraging Words: *If ye keep my Commandments, ye shall abide in my Love; even as I have kept my Father's Commandments, and abide in his Love.*

Now he that ministers to his Father's Will, and he that keepeth his God and Father's Commandments, is not that God and Father himself, but is an obedient Son and Servant to God his Father, fulfilling what his Father sent him to do.

At that Day, says our Lord, ye shall ask in my Name, and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the World. Again, I leave the World, and go to the Father. His Disciples said unto him (Observe their Word carefully, and we shall know what was the true Faith that Christ would have his Disciples to believe) *Lo, now speakest thou plainly, and speakest*

speakest no Proverb. Now we are sure that thou knowest all things, and needest not that any Man should ask thee : by this we believe that thou comest forth from God. John x. 30. Jesus answer'd them, *do you now believe*

Now evident it is, that this was the true Faith that our Lord would have his Disciples believe, by his saying to them, *do you now believe ? &c.* It was not to believe that he was God ; no, there was not one such Thought or Word ; but it was to believe that God did send him, or in their own Words, that he came forth from God ; and agreeable to this Faith is that of the Apostle's Declaration of Faith, when Christ put this home Question to them, *whom say ye that I am ?* This Answer is worthy of our serious Observation. Peter seems to be the Mouth of the rest, and said, *Thou art Jesus Christ the Son of the living God ;* not thou art God himself, not one Word of that Kind to be heard of : Those are Words that proceed out of the filthy Mouths of Mens Inventions, but not from the Spirit of God, nor from the Mouth of the Apostle Peter. Now we are fully confirm'd that these Words, *thou art Christ the Son of the living God,* is the true Faith because our Lord tells him, *that Flesh and Blood had not revealed it to him, but my Father which is in Heaven ;* and that upon the

Faith Christ would build his Church, and other Faiths or Foundations can no Man lay. Also we find the very same Faith declared by the truly sincere and upright hearted *Eunuch*, who came so far to worship the one God of *Israel*; and when *Philip* and he came to a certain River of Water, he said, *see here is Water, what doth hinder me to be baptized?* (not rantized: but dipped, not sprinkled, as the Invention of Men is) and *Philip* said, *if thou believest with all thy Heart, thou mayest.* 1

Now I earnestly do intreat all sincere Lovers of Truth, to take Notice what this devout Man did believe, because there is no doubt but the Lord, who sent *Philip* in such an extraordinary Manner, did fully qualify him to instruct this eminent Man, who was to carry the Christian Religion into another part of the World; and he answer'd and said, *I believe that Jesus Christ is the Son of God.* Here is the very same good old Faith that the Son of God had before taught his Apostles and Disciples, but not one Word of Christ being supreme God. Had *Philip* known of an such Doctrine, as any other Person being God besides God the Father, he would have reveal'd it at this time, and we should have had it mention'd; but there is not the least Hint of any such strange Notion, but that he was
the

the Son of God was the Faith ; and upon this he commanded the Chariot to stand still, and they went down both into the Water, both *Philip* and the *Eunuch*, and he baptized him ; and when they were come up out of the Water, the Spirit of the Lord caught away *Philip*, that the *Eunuch* saw him no more : *And he went on his way rejoicing.* Acts viii. 37, 38, 39.

One would wonder here how Ministers can look upon these Texts without Shame and Blushing, to see how they deviate and run away from the Primitive Practice of Baptism, and retain Part of the Popish Inventions, and neglect other Parts of it ; for if sprinkling a little Water on his Face would have done, there had been no need to stop the Chariot, and bosh of them to go down into the Water, and to come up out of the Water. A Servant might have brought a little Water to them into the Chariot : But they had learnt better of Christ, who went many Miles to be baptized of *John* in *Jordan*. And if sprinkling would have been fit to call Baptism, why did *John* go quite to *Enon*, but because there was much Water there, and *John*, and *Christ* and *Philip*, had not learnt the Trick of Sprinkling ? I would ask these Infant Sprinklers this Question, whether if they should sprinkle Water on the Face

or on the Child's Thumb, and very grave-
 ly say, *I baptize thee, &c.* if it would not
 be full as valid, and agreeable to the pri-
 mitive Manner, as to sprinkle the Child's
 Back, or Breast, or Face? is not one alto-
 gether as foppish as the other? I mention
 this Matter, principally to shew how fond
 even *Dissenters* are of *Popish* Inventions,
 and yet cry aloud against their Crism, and
 signing with the Cross, and God-fathers,
 which are very little more foppish than
 their own, and every one Inventions of
 Men; for all honest Men, who any thing
 know of Antiquity, and will speak the
 Truth out of their Mouths, do know that
 the manner of Baptism in the Primitive
 Time was by Dipping, and no such thing
 as Sprinkling known; yet such a Stress do
 even the Sprinklers lay upon their outward
 pretended Baptism, that they are very
 often censuring those People who do not
 practise their outward Formalites, as no
 Christians; whereas I do know full well
 by Experience, and doubtless many thou-
 sand Christians besides me, that whosoever
 feels inwardly a dying unto Sin, and a
 rising to Newness of Life, a spiritual Bap-
 tism or purging the Conscience from dead
 Works, to serve the living and true God;
 hearkening to the internal Teachings
 and Leadings of the holy Spirit; a watch-

ful-walking therein with Thanksgiving, denying and resisting all the evil Motives of the Flesh; a humble waiting for the Lord's powerful Presence to succour him. He will certainly have less to do with all outward Shadows, and will thirst more after an inward spiritual Substance: For the Baptism, that doth now save us, is not the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God. I would not discourage any Christian Man or Woman from outward Baptism, who believes Jesus Christ to be the Son of God, and do it in Obedience to him, as thinking Water Baptism still a Duty. But I would have no one to lay any Stress on these external Practices or Customs any more than they do on Washing of Feet: For which there seems to be equal the same Precept and Precedent of Christ as there is for outward Baptism, and outward Bread and Wine. Yet I think reformed Protestants have totally laid aside that outward Ordinance, tho' it has certainly equal Title to that Name, and the very same Authority, as the two former. And when I ask People why they make such a Bussle about the two Ordinances, Baptism, and the Supper, and yet neglect the Ordinance wholly of washing of Feet, altho' our Lord gave such positive Com-

mand for the doing it, nay, he did more to enforce the Practice of the latter, than of the former; for Christ never baptized any with Water, but he did wash many of the Disciples Feet, and commanded them to do as he had done to them: And in any manner of Stress be laid on Christ's Institution of Water Baptism, and Bread and Wine, much more is laid on washing the Disciples Feet; for when Peter said, *Thou shalt never wash my Feet*, Jesus answer'd him, *if I wash thee not, thou hast no Part with me.* John xiii. 8. Read the Institution in our Lord's own Words, v. 3. Jesus knowing that the Father had given all things into his Hands, and that he was come from God, and went to God, he laid aside his Garments after he rose up from Supper, and took a Towel and girded himself; after that, he poureth Water into a Bason, and began to wash the Disciples Feet, and to wipe them with the Towel wherewith he was girded. Then cometh he to Simon Peter, and Peter saith unto him, *Lord, dost thou wash my Feet?* Jesus answer'd and said unto him, (mind well) *what I do thou knowest not now, but thou shalt know hereafter.* Peter saith unto him, *thou shalt never wash my Feet.* Jesus answer'd him, *if I wash thee not, thou hast no Part with me.* Simon Peter saith unto him, *Lord, not my Feet only, but also my Hands and my Head.* But the Infant

Sprinklers, they neither wash the Feet, the Hands, nor the Head; but have invented a little Trick, or Slight of Hand, to throw or sprinkle a Handful of Water in the Child's Face; which neither *John the Baptist*, nor Christ, nor any of the Apostles ever taught or practised: So after he had washed their Feet, and had taken his Garments, and was set down again, he said unto them, *Know ye what I have done to you? Ye call me Master, and Lord, and ye say well for so I am. If I then your Lord and Master have washed your Feet, ye ought also to wash one anothers Feet; for I have given you an Example, that ye should do as I have done to you. Verily, verily, I say unto you, the Servant is not greater than his Lord, neither is he that is sent, greater than he that sent him. If ye know these things, happy are ye if ye do them,* John xiii. 3, 4, 5, 6, 7, 8, 9, 12, 13, 14, 15, 16, 17.

Now here let it be well observ'd, that our Lord commandeth this Ordinance with as great Solemnity as any other outward Ordinance whatsoever; and enforces the Practice of it with as great Earnestness, and strong, if not stronger Motives than any of the other two: therefore as I intimated before, when I ask Persons, why they make such a Bustle about Water Baptism, and Bread, and Wine, when they wholly re-

ject

ject, or utterly omit the Ordinance of washing the Disciples Feet, they are generally like the Man that had not on the Wedding Garment, speechless.

But some I meet with, whose Heads are not so muddy as the former, and they will quickly give me an honest, ready, plain, true Answer; and that is, That tho' they do not wash the Feet of the Disciples, that being an outward Custom in those hot *Eastern* Countries, yet they do the Substance of that Ordinance, that is, humbly refreshing, relieving, and helping one another. Now if this be a right, true Reply to the Question, as I verily believe it is fulfilling the Mind of Christ; then it is also a right and true Answer in the Mouths of all the People call'd *Quakers*, who strenuously plead and pray for the Substance without the Shadow, that is, the Baptism of the Spirit; for as to the outward Baptism of Water, it was a Custom of those hot *Eastern* Countries, and they feel the Substance of it in dying unto Sin, and in rising to Newness of Life, in putting off the old Man with the corrupt Deeds, and putting on the new Man, with Repentance towards God, and Faith toward our Lord Jesus Christ, in experiencing an inward spiritual Washing by the Blood of Christ, cleansing the Mind and Heart from every
 Thing

Thing that polluteth, and being brought
 into the Light, and Life, and the Image
 of Christ, who is the Image of the in-
 visible God, and the first born of every
 Creature; and knowing that the Father
 hath given all Things into his Hands, and
 that he came from God, and went to God;
 and therefore it is evident he is not the
 supreme God, but a powerful Intercessor,
 who is able to succour all that are tempted,
 and save to the uttermost all that come to
 God by him; for in him the Father is well
 pleased, and will not cast out any Man or
 Woman that cometh by him: And as the
 Father hath Life in himself, so hath he gi-
 ven to the Son to have Life in himself; and
 he quickeneth whom he will, that is, all
 that will come to him that they may have
 Life: And as they know that without
 Christ they can do nothing, so they must
 receive inward Strength and Nourish-
 ment, otherwise they would faint in the
 Wilderness, and therefore must have the
 heavenly Manna, the Bread of God, which
 he gave and sent down from Heaven, which
 is Christ the Tree of Life, the living
 Water, whose Flesh is Meat indeed, and
 his Blood is Drink indeed; and spiritually
 they do often eat of that Bread, and drink
 of that Cup; otherwise they would not
 grow nor bear Fruit, but would wither

and fade, and the great Husbandman would cast them forth to be burnt.

So that we must abide in Christ the true Vine, and if we abide in him we shall bring forth Fruit, and his God and Father will purge us that we may bring forth more Fruit. Now all those that do this spiritually, feed on Christ Jesus, and have their Fruit unto Holiness, have certainly the Substance, the Bread of Heaven, and no Wonder if they neglect the outward Shadow: And if those who lay a mighty Stress upon these outward Things, and censure those that do not, how will they answer it to their Consciences when they are found partial in those three outward Things, Water Baptism, Bread and Wine, and washing the Disciples Feet; observing the two former, and rejecting and neglecting the latter, which seems to be the most strongly inculcated of all the three? I say, how will these Men, if they censure others, be able to ward off the Charge of the Apostle Paul, *Who art thou that judgest another, and doest the same Things?*

Thus have I in some Measure cleared my Conscience, and bore my Testimony against the outward Court Worshippers, who are often casting their ignorant, uncharitable Reflections upon those who worship in the inward Court, calling them no Christians,
Ec.

Ec. because they do not conform to their outward Formalities, and empty, lifeless Shadows. I could wish all People would think well of our Lord's Words to the Woman of Samaria, *they that worship the Father must worship him in Spirit and in Truth.* God is a Spirit, and he seeketh such to worship him. And they shall never seek his Face in vain; and such may firmly depend on the Words of the blessed Jesus, *Fear not, little Flock, it is your Father's good Pleasure to give you the Kingdom.*

I have often thought with Sorrow of Heart, how very apt outside Professors are to take up, and rest in some External of Religion; which hath brought to my Mind those Words (of the greatest Importance but little regarded) of Christ Jesus. *Who soever will be my Disciple, let him deny himself daily, and take up his Cross and follow me.* Now every heaven-born Soul who is acquainted with the true spiritual Warfare he knows full well what it is to take up the Cross, and follow the Lamb whithersoever he goeth; that is, to deny in himself all manner of Ungodliness, every vain frothy, filthy Word, Thought or Action, and to live soberly, righteously, and godly, in this present World. But instead of doing this, one takes up a Cross made of Wood, another gets one of Brass, another of Sil-

ver, and some of Gold: And who then is a braver Christian than they? In short, so it is in all Denominations, if there be any outward Externals, or Ceremonial Tricks. O! how will they hug such Formalities, and lay a mighty Stress upon them, when at the same time they lay the Reins upon the Neck of their Lusts, their Pride, and their Passions! But as to the true Denying, and spiritual Cross, Christ may come himself and take it up again if he will, for they will not have any Thing to do with it. Which gave Occasion to the blessed Jesus to say, *and ye will not come unto me, that ye might have Life.* That is, Men will not obey him in their Hearts. *For behold, to obey is better than Sacrifice, and to hearken than the Fat of Rams.*

For in Fact, every disobedient Person says to Christ, as the wicked *Israelite* said to *Moses*, that is, they thrust him away, saying, who made thee a Ruler and a Judge over us? This is that *Moses* who said to the Children of *Israel*, *A Prophet shall the Lord your God raise up unto you of your Brethren like unto me, him shall ye hear*, Acts vii. 37. Now here take Notice, that God hath made Jesus Christ a Ruler and Judge over us; and therefore tho' he be not that God who made him Ruler and Judge, yet who ever disobeyeth him, disobeyeth God, who

who made him our Judge. As if any Person, or People in any Town, should affront a Judge on the Circuit, it is certain the King would resent the Affront, as done to himself, because he sent the Judge; tho' all Men know that the Judge is not the King.

And now O Lord God Almighty! I beseech thee for the Sake of Jesus Christ, to assist me to strike one Blow more at the Root of this God-contradicting Doctrine which hath defied thy first Commandment and given the Lye to thee, the Fountain of Truth.

O thou living and only true God! who gavest me my Breath, and art free to take it again when and where and how thou pleasest; I humbly pray thee, take away the Fear of Man from my Heart, who can only kill my Body, and let me learn of thy Son Jesus Christ to fear thee the God of all Flesh, who alone can't kill both Body and Soul.

Thou King eternal, immortal, invincible thou only wise God, who formedst my Heart, and therefore must needs know my Intentions, to thee I appeal, who searchest and tryest my Reins, that I have no other Views but thy Glory, the Honour of thy Son Jesus Christ, and the Good of all Mankind universally through the world. Mark well the Words of God himself with

a plain honest Heart, (for I am sure of it, that let's Learning and more Honesty would better adorn the Christian Religion) *I will raise them up a Prophet from among their Brethren like unto thee, and I will put my Words in his Mouth, and he shall speak unto them all that I shall command him; and it shall come to pass, that whosoever will not hearken unto my Words which he shall speak in my Name, I will require it of him.* Dent. xviii. 18. Now all Men allow that he who says, *I will raise them up a Prophet*, is God: Then is it one Person that so speaks, or three? Is it one Being that says, *I will put my Words into his Mouth, &c.* or is it three Beings? Is it one God in the singular Number that says, *I will require it of him*, or is it three Gods in the plural Number?

Now all Men know that every Person is a Being; and if God be three Persons, then he must needs be three Beings; and if he be three Beings, then he must needs be three Gods without Dispute. So that to be a downright *Trinitarian*, is to be a downright *Theist*; or in plain Words, to hold that there are three Gods, which is nothing less than *Polytheism*: For if there be a Plurality of Persons, and every one of those Persons be God, then there must needs be a Plurality of Gods; which is in every Part of it directly contrary to the First Commandment,

Thou shalt have no other Gods but me

But it has been confess'd by several, that the Doctrine of the *Trinity* was not explicitly reveal'd or known in all the old Testament, and so was not born nor hatch'd of above four thousand Years; and in the new Testament it has no Foundation, for our blessed Lord utterly denies it; as has been plainly shewn in his own Words, telling us, that his Father is the only true God, and teaching us to pray to him as such, *viz.* *Our Father which art in Heaven, hallowed be thy Name, &c.* and telling us that he did not know the Day of Judgment, and that none did know it but the Father only, and that he could of his own self do nothing, and in plain Words that his Father was greater than he; with many other Words, that will be eternal Witnesses for him, that he always chearfully and carefully gave the Glory to his God and Father: And we cannot do better than be Followers of him; he taught us the Way, let us tread in his Steps. He never taught us any such cunning Quirks, nor deceitful Shifts, as *Trinitarians* do, as saying, here I speak in my human Nature, and here I speak in my divine Nature; Words which the holy Spirit of God seems to abhor.

And now I am mentioning the Spirit let us observe that he is another Person whom

whom the *Trinitarians* will have to be supreme God too ; tho' I find no such Notion broach'd till above three hundred Years after Christ, no, not till some Time after the Council of *Nice*. They durst not dare to call the holy Spirit God ; for it is certain the holy Scriptures never once so much as call him God in any express Words, nor ever direct us to pray to him as God, nor to praise nor pay Adoration to him ; but certain it is, that almost all the Places in Scripture, where the Spirit of God is mention'd, are not to be understood of a distinct Person, no more than a Man should call his Wisdom or his Power a distinct Person from himself: But his Influence, as God doth often tell us, *Of pouring forth his Spirit, and shedding forth his Spirit, &c.* And in a great many other Places, where there is no distinct Person meant, but only the holy Influences of God, or his Energy, as when it is said, *the Spirit of God moved upon the Waters, and my Spirit shall not always strive with Man*; that is, the Power of God moved upon the Waters ; and God withdrew his Influences from striving in Man, because Man resisted the Visitations of God, and rebelled against the Light, and would not act up to its Dictates ; and that is still, to this Day, the Condemnation that *Light is come into the World, and*

Men love Darkneſs rather than Light. But if there be any perſonal Notes given to the Spirit, as in *John xvi. 13.* and ſome other Places, yet he is always ſet forth as Inferior both to God and alſo to Chriſt; as *He ſhall not ſpeak of himſelf, but whatſoever he ſhall hear that ſhall he ſpeak.*

And here let it be remark'd, that al theſe Jargonifts, who would make God Almighty to conſiſt of a Plurality of Perſons, or Beings, are utterly cut off from their vain Subterfuge of their human Nature; for none pretends that the Holy Spirit has human Nature, and yet is an Interceſſor: But when the *Unitarians* preſent the *Trinitarians* with the frequent Words of Chriſt, *My Father is greater than I; and I can do nothing of my ſelf; and of that Day knoweth no Man, nor the Angels in Heaven nor the Son, but my Father only; and this Life eternal to know thee the only true God* Being thus ſorely gall'd and pinch'd to the very Quick, and in very great Diſtreſs they are forc'd to flee to their old common Shift, and ſay, *he ſpeaks in his human Nature, and not in his divine Nature.* But this is a meer Fetch, and a very poor Come-off for our bleſſed Lord would not be guilty ſaying plainly, he did not know that Day nor that Hour, when (as they ſay) he did know it in his Divine Nature. Juſt as it ſhould

should put a Plaister one one of my Eyes, and go a begging, and tell People I was blind, and did not see the Light, when at the same time I did see the Light with one Eye, but not with the other.

In short, a Man that is honest, with but half an Eye may easily see the odious Deceitfulness of this unintelligible Doctrine, which maketh the *most high God, the holy one of Israel*, to be a Plurality of Persons, contrary to Christ: *Hear, O Israel, the Lord thy God is one Lord.*

I hope all Christians will allow honest *Paul* had a clear Idea of the Unity of the Godhead, both in natural and reveal'd Religion: It will be worthy of Observation to know what a God it is that *Paul* preach'd to the Learned, but Idolatrous and Superstitious *Athenians*: Whether it were a Plurality of Persons, or one Person, or Being, in the singular Number, or Note, of him, or he, &c. Now if we find *Paul* promising to declare the true God to these Men of *Athens*, then we may be sure he will be as good as his Word. Come now, my beloved Brethren of every Denomination, let us suppose our selves to stand in the midst of *Mars-Hill*, and join our honest Hearts and Ears together, and hear good old Father *Paul* preach, and give his decisive Sentence on this Controversy: But that you may

judge impartially, come out of the Hands of all Creed-makers ; take not your Faith from Emperors nor Councils, nor from Popes nor Prelates, nor Priests nor Preachers ; not from *Arius*, nor *Athanasius*, nor from *Luther* nor *Calvin*, nor from *Knox* nor *Cranmer*, nor from *Laud* nor *Baxter*, nor from Convocations nor Assemblies, nor from Kings nor Parliaments, but from God, and from Christ, and from his inspired Apostles, who did not preach for filthy Lucre, but rather (humanly speaking) for Fetters and Prisons, which for ought I know may be my Lot for writing this ; and tho' I have a numerous Family, yet I have given my self up to the Will of God, to defend his Sacred Ten Commandments with Boldness : And I trust in God Almighty, thro' Jesus Christ, that he will enable me to bear a true and faithful Testimony for him to the End of my Life, *Amen*. And now with Minds inwardly turned to the Fear of God, hearken to the Words of holy, faithful *Paul*, viz. *Then Paul stood in the midst of Mars-Hill, and said, Ye Men of Athens, I perceive that in all things ye are too Superstitious ; for as I passed by, and beheld your Devotions, I found an Altar with this Inscription, To the unknown God : Whom therefore ye ignorantly worship (observe his Promise) him declare I unto you. God that made the*
World,

World, and all things therein, seeing that he is Lord of Heaven and Earth, dwelleth not in Temples made with Hands: neither is worshipped with Mens Hands, as tho' he needed any thing, seeing he giveth to all Life, and Breath, and all Things; and hath made of one Blood, all Nations of Men, for to dwell on all the Face of the Earth, and hath determined the Times before appointed, and the Bounds of their Habitation: that they should seek the Lord, if haply they might feel after him, and find him, tho' he be not far from every one of us. For in him we live, and move, and have our Being: as certain also of your own Poets have said, for we are his Offspring. Forasmuch then as we are the Offspring of God, we ought not to think that the Godhead is like unto Gold or Silver, or Stone graven by Art and Man's Device. And the times of this Ignorance God winked at, but now commandeth all Men every where to repent: because he hath appointed a Day in the which he will judge the world in Righteousness, by that Man whom he hath ordained, whereof he hath given Assurance unto all Men, in that he hath raised him from the Dead. *Acts* xvii. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

Now all you that have heard the Words of this holy Man of God, declaring his
Mind

Mind and Will, let his Dread come over your Hearts, and fear this glorious and fearful Name, *the Lord thy God*, and let thine of him which is within you, speak out the Truth with your Mouths from your very Hearts: Whether here is the least Syllable or Tittle of a Plurality of Persons in God? Is there the least Intimation in the Word of any such monstrous Doctrine? Is it possible for any rational Creature under Heaven to conceive any such thing from the Words of this faithful Man to the Heathens, whom he promised to declare God unto, which he performed in such an excellent distinct Manner? Take ye therefore good heed to your selves, for you hear no manner of Similitude of a Trinity from *Mars-Hill* from holy *Paul*, no more than the Children of *Israel* heard from the holy Mouth of God in Mount Sinai. *Thou shalt have no other Gods but me.*

Just so you find faithful *Paul* giving the same singular Notes, beginning his happy Discourse thus: *God that made the World and all things therein, seeing that he is the Lord of Heaven and Earth, &c.* and he doth so and so, and he hath determined the Time before appointed, if haply they might feel after him and find him; and he hath appointed a Day which he will judge the World by that Man whom he hath ordained, that is, by *Jesus Christ*.

Christ, whom he hath raised from the Dead

I make no doubt but every pious Soul that reads these Lines, is by this time convinc'd in his Heart of the Truth of the *Unitarian* Doctrine, and will be ready to bear his Testimony, *that there is but one God, and one Mediator between God and Man, the Man Christ Jesus.* 1. Tim. ii. 5.

And that all vain Men who tell us of a *tri-un* God, or of a *decem-un* God, are mere Inventions, which they have devised of their own Hearts; for in the Revelations there is mention made of the seven Spirits of God; and if every one of these be God, and Men dare plead for Gods being a Plurality of Persons, why must these seven be excluded from being God? and they that can admit of three Persons, may by the same Parity of Reason, admit of ten Persons; and then who knows but in time we may have as many *Decemarians* as we have *Trinitarians*? And this I am sure of, that they are both alike directly contrary to the first Commandment, and therefore are utterly false, and not true: And that it may appear so beyond all Contradiction to every truly humble Soul, who will be taught by the humble Jesus, and be obedient to his inward spiritual Teachings, and bow to the Name or Power of Christ, and submit to his Rule in the Heart, fulfilling
God's

God's holy Will, in setting up the spiritual Kingdom of Christ within us, and then he will put down Sin and the Power of it; for God would have Christ to reign till all things are put down, *all Enemies under his Feet*: For as in *Adam's* Disobedience all die, even so in Christ's Obedience shall all be made alive, walking as he also walked, obeying in all things his Father's holy Will. Now if any dear Child of God, and humble Disciple of the Lamb of God, would see any further into the Deceit of those God contradicting Doctrines, Transubstantiation and Plurality of Persons, infinite Satisfaction, and such Stuff, let him but read those five Verses of holy *Paul*, and he may be for ever satisfied. 1. Cor. xv. 24, 25, 26, 27, 28. *Think well of them*. There cometh the End, when he, that is, Christ, shall have delivered up the Kingdom to God, even the Father, when he shall have put down all Rule, and all Authority and Power. For he must reign, till he hath put all Enemies under his Feet. The last Enemy that shall be destroyed, is Death. For he hath put all things under his Feet, but when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him.

him that put all things under him, that God may be all in all. *Amen*, saith my Soul, so be it. O Lord, thou art my God, I will exalt thee, I will praise thy Name, for thou hast done wonderful things, thy Counsels of old are Faithfulness and Truth. I have waited for thy Salvation, O Lord, let me never be put to Confusion, but lift up the Light of thy Countenance upon me, and let thy Comforts delight my Soul, and let my Heart be fixed trusting in thee; for unto me it was shewed, that I might know that the Lord he is God, and none else besides him. Have we not all one Father? hath not one God created us. Why do Men deal treacherously with God, in robbing him of his Glory, by prophaning the Covenant and breaking the first Commandment, and by making other Persons to be equal with God the Father, contradicting him, who saith, *To whom will ye liken me, or shall I be equal, saith the holy One?* Isa. xl. 25. (not three) that is in plain Words, he hath no equal.

Here let all devout Souls, *who will give Glory to God in the highest, and accept his Peace on Earth, and good Will to Men, thro' Jesus Christ*, take particular Notice, that *tho' God hath put all things under Christ, yet it is manifest that he is excepted which did put all things under him; and when all things shall*

be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

See here all centers ultimately in the *Glory of God the Father, that he may be all in all*; and as I have before said, that our blessed Lord hath no Honour, nor Glory, nor Dominion, nor Power, but what he hath received of *God the Father*; and as he did here on Earth, so will he always, and at the End, do in Heaven, give up the *Glory to his God and Father*, from whom he did receive it. Do but observe *Stephen* when full of the *Holy Ghost*, looking up steadfastly into Heaven, and saw the *Glory of God*, and *Jesus standing on the right Hand of God*, evidently shewing his Inferiority to his God, and heavenly Father, and rendering the Honour and Glory due unto him, agreeable to his own Words to his Disciples: *I ascend to my Father and your Father, to my God and your God.*

And now as there is no Blindness so bad as that of those who will not see, so Men will but throw off the Scales of Prejudice and Education, and cleave unto *God*, and take all their religious Sentiments from him, who does not use to wrap up his Truths in dark Metaphysics, but in plain intelligent Manner, that his intelligent Creatures may know his Will and

it, in Obedience to his heavenly Creator :
 Then all these vain, incoherent, irrational,
 and unscriptural Doctrines of a Plurality,
 Transubstantiation, absolute Election and
 Reprobation, infinite Satisfaction, wor-
 shipping by Images, Creed-making, setting
 up Inquisitions, and persecuting Men for
 obeying God, consonant to the Dictates of
 their Consciences, and many other such
 Practices, would vanish into Smoak and
 Fog, and fit none but those who love to
 dwell in the Regions of Church Tyranny,
 and worse than *Egyptian* Darknes; for the
Egyptians never put Men to Death because
 they would not be of their Religion, as
 many pretended Christians do (directly
 contrary to the Precepts and Example of
 the blessed Jesus, *who came not to destroy, but
 to save Men, and to reconcile them to God his
 heavenly Father*) From whose ravenous
 Paws, O God, deliver all thy innocent
 Lambs, if it be thy holy Will; but if o-
 therwise, O God, never forsake them, but
 enable them to bear their Testimony with
 Faithfulness and Constancy to the last,
 according to thy marvellous Works, and
 give Glory to thy great Name, O Lord;
 and let all them that do thy Servants Hurt
 be ashamed, and let them know that thou,
 Lord, art the only God, and glorious over
 the whole World.

O! ye holy and humble Men of Hear
 bless ye the Lord, praise and exalt him
 above all for ever. O! all ye that worship
 the Lord, bless the God of Gods, praise
 him, and give him Thanks, for his Mercy
 endureth for ever. And let every Tongue
 confess, that Jesus Christ is Lord to the
 Glory of God the Father, who first of all
 gave Life and Being to him before any
 other Creature, as may be evidently seen
 and clearly and fully prov'd from the Text
 following. *Proverbs viii. 22. The Lord created me the Beginning of his Way, for his Works*; for so the Words expressly are in
 the *Septuagint*, or original Greek Translation
 of the Bible by the seventy two Interpreters;
 which was the same Translation that Christ and his
 Apostles us'd. And here let every sincere Lover of
 Truth see and observe how exactly the aforesaid
 Words do harmonize and agree with the Word of
 holy *Paul*, *Col. i. 14. Who is the Image of the invisible God, the first born of every Creature*. And in *Rev. iii. 14. They which say Amen, the faithful and true Witnesses, the Beginning of the Creation of God*. Here take Notice, we have a Trinity
 of Texts, that do exactly accord, and agree with
 one in their Record or Witness-bearing, that our Lord
 Jesus Christ is the first Spirit that God made. The first Person in the
 Trinity

Trinity is Solomon, the wisest King that ever reign'd on Earth, and he beareth Witness of Christ, that *The Lord created him the Beginning of his Way, for his Works.* Prov. viii. 22. The second Person in this Trinity is Paul, the great Apostle of the Gentiles, who bears Witness, that *Christ is the first born of every Creature*, Col. i. 14. The third Person of this Trinity is John the beloved Disciple and last of all the Apostles, and he bears Witness, that *Christ was the Beginning of the Creation of God.* Now the Scripture tells us expressly that in the Mouth of two or three Witnesses shall every Word be establish'd ; and here are three substantial Witnesses, Solomon, and Paul, and John, three Persons, but one in their Record. The first saith, *God created him the Beginning of his Way, for his Works.* The second saith, *he was the first born of every Creature.* And the third saith, *he was the Beginning of the Creation of God.* And now I will appeal to all the rational Part of honest Men under Heaven, who will not banish their Reason, Whether it be possible to conceive of a nearer Unity, Affinity or Harmony, in the Witness of three distinct Persons, than there is spoke out of the Mouths of Solomon, and Paul, and John, all in one Record.

But to let the *Trinitarians* know we are

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not

not confin'd to that Number of Witnesses. I will give them one other Witness that may pass as far as three, and that is our Lord Jesus Christ's own Words, *John* 26. *For as the Father hath Life in himself, so hath he given to the Son to have Life in himself.* So that God the Father is the Fountain and Giver of Life to Christ himself; and he freely and gladly tells us so. And if the Lady *Mobyar*, and others, would give as much Money to preach *Lectures* as would fill the Temple of *Diana*, it would be utterly insufficient to bribe the Hearing or blind the Eyes of honest Men, who have the Glory of God in their View, and the first and sacred Law written on their Hearts as with a Pen of Iron, or the Point of a Diamond, in such indelible Characters will never be blotted out.

And now I call Heaven and Earth to witness against you, that you have corrupted yourselves, by departing from the Principle of all natural and reveal'd Religion: For the Light of Nature teaches us that there is one supreme Being, who is the first Cause or Parent of all other Beings whatsoever. And, *Hear, O Israel, the Lord thy God is one Lord, and Thou shalt have no other Gods but me.* These are the Words of God himself, and of his Prophets, of Christ himself, and his Apostles: For wh

plead, and bear my faithful Testimony against all those who represent the most high God as being a Plurality of Persons, contrary to the first Commandment of God, and against all who worship God by Images, contrary to the second Commandment of God; and against all those who slight or break the other eight. All which sacred ten Commandments I dearly love in my very Heart; and I feel, the more I love them, the more God doth manifest his Love to me; and the more I consider of them, the more I find them to be like that good God who gave them, holy, just, and righteous all together. Therefore now let all the Breakers of any of them amend their Ways and their Doings, and obey the Voice of the Lord their God, and the Lord will repent him of the Evil that he hath pronounced against them. *Jerem. xxvi. 13, 14, 15. As for me, behold I am in your Hand, do with me as seemeth good and meet unto you: But know ye for certain, that if ye put me to Death, ye shall surely bring innocent Blood upon your selves, and upon the City, and upon the Inhabitants thereof; for of a Truth the Lord hath sent me unto you, to speak all those Words in your Ears.*

I shall now conclude with the Dying Speech of the excellent and learned *Michael Servetus*, who was burnt alive at *Geneva*

for pretended Heresy, on the 27th Day of the 8th Month, in the Year 1553, by the barbarous cruel Instigation and blood-thirsty Mind of *John Calvin*; who, after he had compleated this Villany, and bloody Execution, upon the innocent *Servetus*, dipht his servile Pen in Gall to vindicate what was done; which gave the great *Grotius* sufficient Reason to say, viz. *That the Spirit of Antichrist did appear as well at Geneva as at Rome.*

And *Lupienjesius* makes this following Remark: This was indeed (*says he*) a cruel Act, and, in the Opinion of all good Men, directly repugnant to the gentle and humble Spirit of Christ; but perfectly agreeable to the Temper of such, who are for drawing down *Bonargean* Fire from Heaven.

The same Historian tells us, That *Michael Servetus* was a Man of an excellent Judgment; and being well vers'd in all the learned Languages, he carefully applied himself to the Study of Physick, and he passed over into *Africa*, that he might improve his Mind, and after return'd and went into *Germany, France* and *Italy*: He maintain'd with great Constancy for many Years, and at last seal'd it with his Blood, the immoveable Fundamental of the Catholick Truth; *I believe in one God the Father*

Father Almighty, Creator of Heaven and Earth, and in his only Son Jesus Christ our Lord. And as the *Antenicene* Christians, both of the *Latin* and *Greek* Churches taught, viz. That the Father was the Author of the Son, and that he was the Cause of the Son, even as *Eusebius* himself believed and asserted, viz. That Jesus Christ was the second Cause, &c. and that all Ecclesiastical Prayers were addressed to one God, thro' Christ the Mediator. Hence *Servetus* freely declared his Opinion concerning one God the Father, and his Son Jesus Christ, whom the Father had risen from the Dead, and had appointed him Lord and God, and Judge of Quick and Dead; as not only most agreeable to holy Scriptures, but to all Antiquity, and was truly Catholick; concerning which he frankly discoursed and wrote to Men of Learning and Piety; many of which that Age, like the Golden Age, had gradually sent forth, and brought up for the Reformation of a vast Number of Corruptions of the Christian World.

For this Desire, indeed, of finding and propagating the Truth, he incurred the Hatred of malicious Men, every where Enemies to all Justice; especially after he had publish'd in *Germany*, *Anno 1531*, seven Books concerning the Errors of the Trinity.

Trinity. Thus having suffered many Things in *France* and *Germany*, he resolv'd to go to *Venice*, but was intercepted in his Journey by *Calvin*, and was miserably put to Death at *Geneva*. He was a Man that deserv'd a much longer Life, and better End, with respect to us; but if we regard the Judgment and Permission of God, he had lived long enough, because he liv'd well enough, and answer'd the true and most glorious End of Life. He design'd to write Commentaries on the whole *Testament*, if he had not been burnt at *Geneva*. He was about to publish many courses, with these Titles, viz. Of the right Understanding of the Scriptures; of the Source of Apostacy from the Apostolical Doctrine; of the Power of Truth; of the true Knowledge of God; of the Evidence of the Trinity; of the true Holy Spirit; of the Exaltation of the Man Jesus; of the Nature and Ministry of Angels; of Faith and Knowledge; of the Efficacy of Faith; of the Power of Charity; of the Blessings of the Soul and Spirit; of the Fear and Love of God; of the true Church; of the Heads and Members of it; of the Sleep of the Saints; of the Resurrection of the Dead; of the Change of the Living; of the Day of Judgment; of the Blessedness of the Elect.

MICHAEL

MICHAEL SERVETUS's Speech, before he was burnt at Geneva, concerning the true Knowledge of GOD and his Son.

THEY, who assert three substantial Persons or Hypostases in the God-head, do insinuate to us that there are three Gods by Nature equal ; for they tell us there are three substantial, distinct, and different Things, and will have every one of those Things or Hypostases (as they call them) to be a God. Thus they do necessarily make three equal and distinct Gods : For since these Persons or Hypostases, differing in Number and Fact, are each of them predicated of God, the Consequence is plain, that there are as many Predicates as Subjects, and that the Number of Gods must be equal to the Number of Persons. And altho' in Words they tell us there is only one God ; yet in Effect and Reality they represent three to our Understanding : For every Man of the least Skill or Ingenuity must see, that three are proposed to him as the Objects of his Adoration.

No Man yet could ever explain or inform us how he understood that these three, of which each is a God, were only one God. There remains therefore, both on the Mind and Understanding, this insuperable Perplexity, and inexplicable Confusion, that
For al-

tho' the whole Understanding intends, and is directed to one God, and proposeth itself one God to be worshipped in Spirit, and is thoroughly perswaded of the Unity, yet immediately three distinct Objects present themselves, and frequently appear to the Mind, each of which it knows to be God; and thus seeing that three equal and distinct Gods are represented to its View, it faints, being confounded between one and three: This is the Issue of the *Great Trias* or Triplicity. But if on the other Hand, we are willing to try the whole Matter by the Word of the holy Scriptures, as by a Touch stone, and to find out the true Knowledge of God, according to the Words of God himself, all Confusion and Perplexity will immediately vanish, and our Understanding will not be obliged to admit any thing in itself contradictory.

We must therefore remark, first, that God is the common Name of all Power, Dominion and Superiority, and properly belongs to him, who is over all, who is the Prince of all, the King of Kings, and Lord of Lords, of whom are all, and of whom they depend, who alone is the Father and Creator of all things. But taken in a more limited Sense, it may also agree with the Creatures, as whosoever has a Power and Superiority from God.

over another, he may be stil'd his God. As *Moses*, *Exod. vii. 1.* is called *the God of Pharoah*. And *Cyrus*, *Esa. xiv. 3.* *the God of Israel*. And if only for Example's Sake I may be permitted to join profane things to sacred: *Augustus Caesar* was *Virgil's* and *Lentulus Cicero's* God, because he was the Author of his Restitution. After this manner the Scripture calls Gods, whomsoever the supreme and eternal God hath adorned and exalted above others, by any particular Favour, Virtue or Privilege. Hence the *Psalmist* *Psal. lxxxii. 6.* *I have said ye are Gods, and all of you are Children of the most High*; and *Exod. xxii. 28.* These are not Gods by Nature, but by the Grace and Gift of God; and therefore they are never call'd by that Name of the Deity, which belongs to the supreme God only; for such amongst the *Hebrews*, are named Gods and Lords, *Elohim* and *Adonai*, by which the Names of the Deity are properly distinguished; but the proper and singular Name *Jehovah* is never attributed to them, the Lord [*here something in the Manuscript from which I have taken this Account is wanting*]: And therefore *St. Paul* begins all his Epistles after this Manner; *Grace and Peace from God our Father, and our Lord Jesus Christ*. But to make three Gods by Nature equal, is the Master-piece of Blasphemy, and

and a cursed Impiety. [We must ascribe all Things to one, *viz.* to him, who is the Author of all Things, and who for his own Pleasure created them; for he only by Nature is of himself God; all the rest are Gods of themselves, they receive all their knowledge their Measure of the Good from the one God the Father: From him they are called Gods; for the supreme sovereign God is able to sanctify the Creatures, and fill them with the Divinity we can by no Means establish three by Nature equal, without setting up at the same Time three Creators or Almighty and three Fathers; for the Name of God simply belongs to the Father only, who is of himself God, and who created all things, and he alone is simply and absolutely God. From what has been said, 'tis easy to shew, how our Lord Jesus Christ the true Son of God, is called God: For from God the Father he receiveth the Participation of his Godhead, and from the Father God he is stiled the true God, the God and Author of all Creatures, but not the Father God, to whom he hath subjected all things. Moreover, the Father, who only by Nature is God of himself, is nevertheless Lord and God of the Son; which the Scriptures declareth, *John xiv. 28. I go unto my Father for my Father is greater than I.* *John x.*

I ascend unto my Father, and your Father, and to my God, and your God. Matth. xxvii. 46. My God, my God, why hast thou forsaken me? Rev. iii. 12. I will write upon him the Name of my God, and the Name of the City of my God. Neither doth their Interpretation, who say, that the Son spoke those Things as a Man, not as God, avail any Thing; to which we reply, That the Manner of the Deity, which the Son possesseth, agrees with him as a Man; for the Son is a Man made God, or filled with the Divinity; therefore the Superiority of the Father is not taken away by the Son; for although the Son is constituted by the Father our Lord, God and Head; yet the Father is still the Lord and God, and Head of the Son. 1. Cor. xi. 3. and the Son is subject to the Father, 1. Cor. xv. 28. and he is the Manager and Administrator of his Father's House, *Heb. ii. 8.* and therefore the Son, as our God, and our Head, hath admitted the Deity and Superiority of the Father over him. Hence the Prophet eloquently explaining this twofold Manner of the Godhead of the Father and Son, said to the Son, *Psal. xiv. 2, 6, 7. Thou art fairer than the Children of Men: Grace is poured into thy Lips; therefore, thy Throne, O God, is for ever and ever. The Sceptre of thy Kingdom is a right Sceptre. Thou lovest Righteousness, and hatest Wickedness: therefore God, thy God, hath anointed thee with the Oil of Gladness, above thy Fellows.* See how David in Spirit calls the Son God, and the Father God of the Son; for thy Throne, O God, and hath anointed thee, O God, are of the Vocative Case, and respect the Son; but thy God, which follows, is spoken of God the Father, who did anoint and sanctify the Son. Likewise *Wisdom*, which represents the Son of God, cries out after this Manner,
Eccles.

Eccles. xxiv. 12. I took Root in an honourable People, even in the Portion of the Lord's Inheritance.

Hence then it is manifest to every one that makes the Scripture his Rule, that the Son is God from the Father; and that, as God of all, constituted by the Father, he acknowledgeth the Divinity and Superiority of the Father over himself; tho' this Distinction of divine Names is not found among the *Greeks* and *Latins*, and all are called by one common Name, God; yet by Nature, there is of himself but one eternal, most excellent, supreme, immortal; invisible, incomprehensible God, dwelling in inaccessible Light, who created and governs all things, from whom all things are, and on whom all things depend. This is the God of Gods, King of Kings, and Lord of Lords, *Jehovah* the Father, who alone, in the holy Scripture, is simply and absolutely stiled God and Father. He is indeed the universal Father of all things, but in a proper and more limited Sense the Father of our Lord Jesus Christ, as St. *Paul* most elegantly explains it; 1 Cor. viii. 5, 6. *For tho' there be that are called Gods, whether in Heaven or in Earth (as there be Gods many, and Lords many) but to us there is but one God the Father, of whom are all thing, and we in him, and one Lord Jesus Christ, by whom are all things and we by him.* Hence it is evident, that the Creatures are adorn'd with the Name of the Deity yet 'tis by the Favour and Concession of the one Supreme God, who is God of Gods, the Chief and Father of all, who is above all, and thro' a., and in you all, Eph. iv. 6. &c.

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